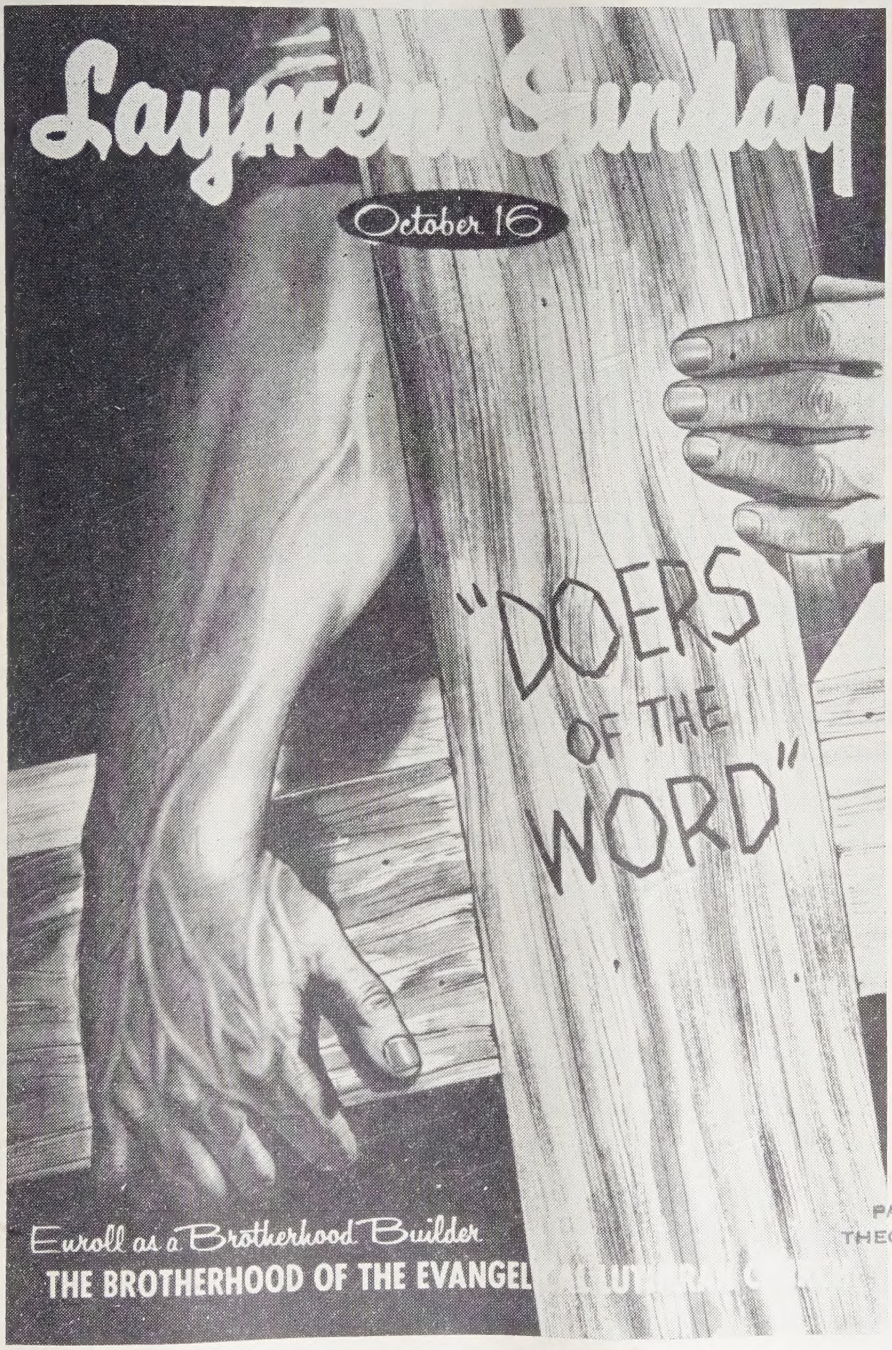
Lutheran Herald



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VOLUME XXXIX MINNEAPOLIS, MINN., OCTOBER 4, 1955 NUMBER 40

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linneapolis, Minn., Oct. 4, 1955

Lutheran Herald

.aymen's Sunday '955

Loren M. Ness

"DOERS OF THE WORD"

ongregations of the ELC will join thousands of nurches throughout the nation on October 16 in ob-rving Laymen's Sunday. The program for the day ill be built around the highly challenging theme, Doers of the Word," taken from James 1:22.

This is the third year that the special church-wide bservance of Laymen's Sunday has been undertaken y the Brotherhood of ELC. Nearly 1,200 congregations o-operated in 1954. As a result, 18,000 men of the hurch became individual members of the Brotherhood rough their Brotherhood Builder enrollments at the ecial services.

The 1955 Laymen's Sunday theme, "Doers of the Vord," lends itself especially well to the development materials such as posters and service folders, and utlines for lay speakers. It is suggested that all par-cipating churches select several lay speakers to assist the services on October 16. In a few cases laymen ill occupy the pulpit and have charge of the entire rvice.

One speaker will develop "The Story Behind ELC len's Work." He will outline the basic principles nderlying the work among the men of the Church, ressing particularly the opportunities for service to e congregation—being "Doers of the Word." The ogram of our men, through the Brotherhood, is the ogram of the Church. Men will become "Doers" if e marching orders are given them by pastors, officers, d official boards of the congregation.

It is suggested that another speaker shall think rough and discuss specific ways and areas of "Doing e Word," such as the Christian father in the home. e will also analyze the reasons that keep men from ing real "Doers" in the work of the congregation, showing in conclusion why we must be "Doers of the Word."

Then it is expected that each congregation which uses the Laymen's Sunday program will want to have a third speaker introduce the thought of stewardship and clarify the Brotherhood Builders program under which all men of the church are invited to share by making an annual contribution of one dollar or more. On the strength of this contribution each man will receive his subscription to the official organ of the national office, *The Brotherhood Bulletin*. This, of course, is one specific thing men can do on Laymen's Sunday. Through his contribution, the "Builder" also assists in financing district operations and the scholarship program of Brotherhood.

To assist congregations in carrying out plans for Laymen's Sunday, the National Brotherhood office has prepared and made available attractive 11x17 two-color posters (pictured on the cover of this issue), advance announcement inserts for use on Sunday, October 9, special service folders—two inside pages blank—and individual Brotherhood Builder enrollment envelopes. Orders should be mailed in promptly on order cards provided every church in the ELC to insure that they can be promptly filled.

On this Laymen's Sunday and every Sunday, God calls His men to service in His church as "Doers of the Word." The call to each man might well come in the form of thought-provoking, heart-searching questions:

Do I give sacrificially of my time, energies, and money? Do I help bring other families into my church? Or, can I do more to help my children know God better? Is there grace at meals, prayer, family worship in my home? Do we acquaint ourselves and co-operate with the Sunday school teacher? Then the question could come—Do I pray about my work and those I work with?

Every pastor and lay leader of men's work in our Church has a terrific responsibility in our time to face men with these questions, to awaken them to the urgency of this call. Brotherhood stands ready to help!

ITHERAN HERALD • O. G. MALMIN, Editor • CARMEN MITCHELL, Assistant to the Editor • HERMAN E. JORGENSEN, News Editor

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On the Brink of Spiritual Awakening

Conrad M. Thompse
Director of Evangeli

The Christian Century recently printed an editorial entitled, "Church Statistics Show Boom Still Booming." It reported that the church-joining boom continues to gain momentum. Sixty and three-tenths per cent of our American population now belongs to a church. How much better this is than the twenty per cent which held membership in the "good old days" one hundred years ago! Added to this could be reports on church-building booms, sharp rises in per capita giving in many denominations, an annual crop of flourishing Home Mission churches, multiple services in thousands of churches, largest seminary enrollments in history, ad infinitum.

Our own ELC has shared these blessings along with the rest. None of us is complaining, except an occasional voice which says bemoaningly, "What are we going to do with all the people who come to our church?" But don't we, like the rest, have to answer for a contrasting "boom" in crimes and criminals in our nation, the sexual looseness and immorality so evident that we almost regard them as commonplace, the "boom" in liquor consumption, highway killings, gambling and the onrush of materialism? Can we truly say that we are in the throes of religious revival in America, or do we, as one put it, "have one foot in heaven and the other on a banana peel of self-interest"?

An Old Church?

I don't propose to be a prophet or an analyst. But as far as the ELC is concerned I do believe we need to be made more aware of the dangers confronting us, as well as more aware of some of the challenges before us. The fact that our Church is getting old may be a drag on our spiritual life and growth. Are we beginning to go the way of older Protestantism in America, or the still older European Church? Contrast the spiritual life of many of our new Home Mission congregations with some of our hundred-year-old congregations. The contrast is striking to say the least.

Or take an old congregation which has just experienced an influx of many new members and compare its life with one whose theme song seems to be, "And nothing changes here." Again the evidences of spiritual life often stand out in sharp contrast. Take a typical Midwestern ELC family and transplant them to a new congregation in Denver. Then watch their giving rise from two dollars per week to eight dollars per week and their attendance at worship from every other Sunday to once and often twice a week. Why isn't it possible to secure a similar commitment from that family in the "old" church? Was it greater challenge and responsibility that made the difference in the ne church, or did they experience a spiritual awakening

I do not mean to say that our old churches are de and that our new churches have experienced revi I am only speaking about "trends" as I see them, re izing that there are many exceptions.

Pastors Discouraged

Many an excellent, vigorous, Christ-zealous past enters a parish with great hope and Word-center optimism. He works and preaches his heart out as were. Soon the icy hands of traditionalism, cold fo malism, the freezing attitudes of complacency and co tentment take away his enthusiasm, his joy in the mi istry. Before he knows it he rises little higher than t majority of his parishioners. An occasional conferen a week of P-T-R Mission or retreat, a fresh and inv orating rendezvous with his Lord help him ascer the Mount of Transfiguration again. But after a fe weeks of glowing enthusiasm he is soon "put on ic and the fifty or seventy-five year routine of parish l again holds sway.

Don't we have a right to ask: "Has the Word God lost its power?" "Isn't every age a miracle age f God?" "Why doesn't spiritual awakening come Surely, God must want more evidences than increasi membership, attendance, etc.

I believe that we are on the brink of spiritual awake ing. Attendance at our services, the vast numbers goi to "revival" meetings, the long lines of individuals see ing the help and guidance of our pastors, these tell story of more than passing interest in Christiani There is a deep-seated hunger (not always defin but there) for something more satisfying than t world can give.

The Church and its ministry stand between this " most persuaded, now to believe" position of the mul tudes and the realization and fulfillment of "one st o'er the border to God." Realizing this challenge, u paralleled in any age, it behooves us not to rest past laurels, or to go along in an ordinary way, b rather to launch forth with the supernatural Word God to do a supernatural task for an extraordinary a

Some Suggested Solutions

Greater Urgency in Our Preaching. While it is tr that some pastors may through discouragement ha lost the glory of preaching the Gospel, most of the wane in inspiration and enthusiasm because they not have *the sense of being prayed for.* Prayerless pe make powerless pulpits. Christian lay people need

evelop a new sensitivity to the spiritual needs of their astor—his need to experience more of the inspiration nd encouragement of the "cloud of witnesses" and e fellowship of the concerned. The message of our ord would have a new ring if the pastor had more the *sense of being prayed for.*

Greater Challenge. Why should God visit a congre-ation with Pentecostal power when our tasks are so uch within the range of human accomplishment? Ve don't need much power when we major in mini-ums. But suppose a congregation begins to meet the eeds of a spiritually decrepit humanity, and the word *crifice* becomes the watchword in the giving of their me, talents and money. We will then of necessity ll back on God's grace, and spiritual awakening will ours. God wants not a sleeping Church, but a archiing Church.

A Return to the Bible. Though we pride ourselves being a Church of the open Bible, we haven't done uch to make this a reality. A healthy movement is at st on the way, with hundreds of WMF organizations gularly studying the Word of God. If our men and ung people will also take up Bible study, and if mid-eek and Sunday evening services become the habit our congregations, God will have more opportunity speak to their hearts. Our people and congregations ill never again be the same.

Preaching Missions. Faithful preaching of the Word God and a proper administration of the Sacraments oes not rule out the value of a special week set aside r a Bible conference or a preaching mission. Just as ible camps and retreats inspire and bring new conse-ation and commitment to Jesus Christ, so the "ac-umulated Word" over a period of several days reached by a guest pastor or evangelist strengthens elievers in their faith and brings many of the un-ved to repentance and faith in Christ. We have in ur files letter after letter telling of untold blessings nd of spiritual awakenings as a result of well-prepared reaching missions.

Visitation Evangelism. Our P-T-R Missions have nown us repeatedly how new life and almost startling piritual growth have come to congregations which at ng last begin to share their faith in Christ with thers in a planned program of visitation. The hymn anza says, "Give of thy sons . . . Give of thy wealth . . Pour out thy soul for them in prayer. . . ." Yet ur own Christian life has too often been character-ed by adjectives instead of verbs. We are not only be partakers, but also conveyors; not only receivers, ut also communicators; not only hearers, but also oers. The two concepts are inseparable. The congre-ation that "goes" also grows.

Our Open Doors

Never before have we had a greater opportunity to witness of the Gospel of Jesus Christ. People's interest in religion, evidenced in so many ways, indicates a deep-seated longing and hunger which only Christ can satisfy. God forbid that at this strategic moment in history we should fail to "buy up the opportunities."

"Not by might nor by power, but by my Spirit, says the Lord." Let us "preach the Word; be instant in season; reprove, rebuke, exhort with all long-suffering and doctrine." God is ready and waiting. He says, "Behold I have set before you an open door, and no man can shut it."

A Program to Pray for

P-T-R MISSION IN NORWAY

Dr. Oscar C. Hanson and the Rev. Agnar S. Tanner will leave for England and Norway on September 25 to assist in carrying out two P-T-R- Missions and also speak at other Evangelism Conferences in anticipation of future missions. They will return November 4.

Their schedule in Norway follows:

September 27: Pastor Hanson meets with the General Committee in Oslo, and Pastor Tanner with the General Committee in Østfold.

September 28: The General Committee in Østfold is inviting the General Committee in Oslo to meet with them.

September 29: Both Pastors Hanson and Tanner will be at the meeting at Østfold.

September 30: Pastors Hanson and Tanner will be meeting with the lay visitors from all seven Oslo congregations in the Markus congregation church in Oslo.

October 2: Pastor Tanner meets with Norway's Christian Students Union.

October 3: Pastors Hanson and Tanner leave for Bergen.

October 4-7: Meeting of pastors at Kvamskogen per Bergen. (Hanson and Tanner)

October 14-16: Meeting at Østfold. (Hanson and Tanner)

October 17-22: Pastors' seminar in Oslo. (Hanson and Tanner)

October 21: Pastor Hanson meets with the Oslo Pastoral Conference.

October 23-26: Pastor Hanson at "Aksjonen" in Oslo. Pastor Tanner at "Aksjonen" in Østfold.

October 24-26: Pastors Hanson and Tanner meeting with pastors and leaders.

October 27-28: Pastor Hanson at "Aksjonen" in Østfold. Pastor Tanner at "Aksjonen" in Oslo.

November 1: Pastor Tanner speaks to the Oslo Christian Students Union. Theme: "My Responsibility for My Neighbor."

The Church and Her Horror

Peter A. Thompson

THE LAST OF THREE ARTICLES

Some time ago I stood at the bedside of a man who was to have surgery the next day. He was in his middle years. Brought up in a rural community, a solid Lutheran and a consistent churchgoer, he now lay in anguish over one question. As the conversation proceeded I recognized the intensity of his desire to ask something, and yet he was too embarrassed to say it. With tears gathering in his eyes, he had one simple question, "Pastor, how do I know that my sins are forgiven?" All these years exposed to the preaching of God's Word in the Lutheran Church. A man who as a good, clean, honest, and living Christian didn't even recognize the fact of fundamental spiritual realities.

Here is the horror of the Church: that many people believe in Jesus Christ and through many moments of their days express the lovingkindness of the Lord and yet never realize the uniqueness of their nature. How stupid we Christians are. Pastors and people alike. We handle the Word of God in a book called the Scriptures and so objectively treat this revealed and revealing Word that we never sense the living reality of Jesus speaking to us, guiding us, comforting us, and working through us. There is no excuse for any Lutheran who believes that Jesus Christ is his Savior, ever to ask, "How can I know that my sins are forgiven?"

What has caused the Church to deviate from God's intention that the saints should be assured and their faith made strong and their lives made more powerful by the cognizant reality that He lives in their hearts? We quote I Timothy, the fourth chapter beginning at the first verse and continuing through the seventh.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the Word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

Two problems, the Spirit expressly delineates, develop the latter times. These latter times are just as much era as the post-Pauline. The first you notice is the giv of heed to seducing of spirits and doctrines of de which seem to forbid marriage, and the command of abstinence from meats. These rules, doctrines, beliefs are placed upon the consciences of men as sear hot irons. They are burdens which can hardly be bo They not only speak lies in hypocrisy but they prod hypocrisy in those who give heed. The Lutheran Chu is far removed from any such formalities of religion fast days, monasticism, and other legalities.

But we must condemn our own Church for that s satisfaction which comes to Lutherans, complacent indulgent in the knowledge that they are baptized, w to Sunday school, were confirmed, pay their dues, have a plot in the cemetery. The first horror of Church is to have presented our faith so objectiv that our people are seduced into thinking that as therans "all's right with their world," when in rea they accept nothing of the assurance of faith that co when we live in Christ.

Secondly: Paul shows Timothy that he should ref profane and old wives' fables and exercise himself rat unto godliness. We have seen in Romanism great m ing surges of pagan fables some of which have just cently culminated in the declaration of Mary's assu tion into heaven without death. This Church makes bones about teaching the efficacy of tradition and in porating the lore of superstitious belief into the chu panoply of doctrine. But we who call ourselves Pro tants, Lutherans who have a tremendous store of go knowledge, have fallen for the very same temptati in the formulas, the rites, and the traditions of con gations and communities. We have stifled the *livab* of the Christian Way and have substituted an *acc ability* based on past preconceptions. The second ho of the church is that the preaching of Christian ass ance is being vitiated in some areas by a formal, acc able orthodoxy or churchianity in the place of the liv Christ himself, and in other places by losing the duction of love (covering all sins) by establishing ditions and practices to take the place of the freed which is in Christ Jesus.

We must be on our guard lest we as ministers people of Jesus Christ do *not* put ourselves in rem brance of these things and become undernourished the Word of faith and good doctrine. For the Chris Church to continue in the overcast atmosphere of certainty in a time when the world seeks the light the assurance of a God-answer for man's need is horribly distort, pervert, and submerge the Gospel Jesus Christ, who wants to live with men and in presence bring them strength in their time of need

'The Famine Was Severe in the Land. . . ."

Karim E. Moubarak*

These children of Bethlehem smile with delight as they "lick the platter clean." The LWF is feeding 500 children and giving schooling to 750, and is collaborating with the United Nations Relief and Works Agency in distributing clothing for refugees.

'or more than 5,000 years, Palestine has been known ; "a land flowing with milk and honey" (Josh. 5:6). oday, this area is called Jordan. For the past seven ears, the Lutheran World Federation has been conucting a relief operation to relieve hardship and sufring among many thousands of Palestinian refugees, s well as among the inhabitants of Arab villages loated adjacent to the demarcation line separating Jordan om Israel.

This year, the LWF's task in Jordan has been doubled -because of the effects of a serious drought which exends throughout the Middle East, particularly in Jorian. Today, instead of "milk and honey" flowing, the nd has become stagnant with misery and poverty.

In view of the seriousness of the situation, Jordanian overnment officials sent emergency appeals for aid to the various foreign voluntary agencies operating in Palestine, including the Lutheran World Federation.

Because of the success of last year's All Lutheran Food Appeal, through which Lutheran World Relief was enabled to send bountiful food supplies to the LWF office in Jerusalem, the LWF became the first voluntary organization to respond to Jordan's call for help.

Relief supplies of flour, beans, cheese, cottonseed oil, and butter were rushed to the stricken areas by the LWF, and these were distributed to some 25,000 persons during March and the first two weeks of April.

Flour gifts were milled locally from wheat given by

*Karim E. Moubarak is an Arab Christian staff member of the Lutheran World ederation's relief program in the Holy Land.

Palestine, harvesting is still done often by man-power alone. ere an Arab threshes in the same way his fathers have done r thousands of years.

Harvest time in America means co-operation among farmers and the use of big machinery. Constant technical progress is the earmark of American agriculture.

U. S. Lutheran farmers to the All Lutheran Food Appeal in 1954, transmitted to Jordan by Lutheran World Relief. Flour to make bread was the most appreciated gift received by the stricken beneficiaries in the border villages, who in many cases are more pathetically affected by the drought than the tent-encamped refugees.

Cheese, butter, and cottonseed oil, made available by the U. S. government and also distributed by LWF, were received with gratitude, too.

The effect of the LWF-ALFA flour distribution was especially conspicuous in the villages located just west of the desert of Judea, an area adjoining the Biblical fields of Boaz (Ruth 2:3), where Ruth once gleaned.

As the LWF trucks, groaning under the weight of the food supplies, ground to a halt in one village, the starved inhabitants thronged about the vehicles, their faces streaked with tears of joy. Over and over they cried, "The Lutherans have come to our relief!"

Fatmeh Ali Mahmoud, a Moslem widow whose husband was recently killed by border snipers, stood patiently in line to collect rations for herself and her six children, the eldest 12 years old. Tears of happiness overflowed her eyes as she clasped to her breast food for her undernourished family, thankfully breathing, "Now my children will have bread for a little while, at least!"

Those of us who labor here in Jordan for the Lutheran World Federation have often wished that you who support the All Lutheran Food Appeal could once accompany us to see for yourselves what joy you have brought to the stricken Jordanian Arabs through your gifts of wheat.

In fact, when the news spread to nearby villages that the LWF was distributing emergency food rations, other requests came for aid in localities where the drought has also had serious effects.

The next area selected for food distribution was the Mafraq region, some 42 miles northeast of Amman, Jordan's capital, and about 100 miles from the LWF headquarters in the Old City of Jersualem. This area extends approximately 200 miles to the East, until it joins the border of Iraq.

During the past winter, this entire region had but one rain shower, that falling sparsely in December. You cannot find a single green spot throughout the parched area. Some villages have already been abandoned, because there is no water. And with no crop and no water, the inhabitants cling only to the hope for a miracle which may be wrought by Almighty God.

The timely arrival of LWF food supplies to this stricken region was described in just that way by one Jordanian government official: "A miracle!" Some 37,000 hungry Arabs have already benefited from the distribution of LWF-ALFA food in the area.

Capricious Mistresses

Harold B. K

THE EIGHTEENTH SUNDAY AFTER TRINITY
October 9, 1955
Read Mark 10:17-27

Life is like a capricious mistress. The more you her the more she despises you." This is the state made in a modern novel that causes the reader bolt upright as he reads on to find the meaning course it is true. It's just a restatement of the wor our Lord when He said, "Save your life and los There is something like that in the text for today that old familiar text that tells the story of a young man and his misguided choices. That y man was pursuing the mistresses of his soul, and were capricious. No doubt of that. They always a

We will make a mistake if we conclude that the young ruler was captive to wealth. It was not w in itself that was his undoing. It is seldom weal itself that undoes the lives of men. Most men are enough to realize that wealth, money, riches in t selves are of little real value. It is what wealth pro that is the undoing of men. And so too in the li the rich young ruler. Not money, but ease; not m but security; not money, but pleasure; not money sensualism; not money, but the diversions its p sion provided; such are the capricious mistresse the souls of men. They get in the way. They fo mind and throw a spray across the line of vision.

Like a siren singing a song of death, the mist of the soul capture the appetites of men, and th such appetites may be satisfied for the moment, are never fully appeased. The taste for ease and ure, for sensual joys and security, grows ever str and greater in demands. Like tantalizing sprites would lead men to the brink of real disaster, s such appetites lead men to bolder and bolder pu of the pleasures of this life and draw the souls of away from heaven.

It is little wonder, therefore, that our Lord say, "How hardly shall they who have riches enter the Kingdom of God!" It is true. The rich man his security in the comfortable residue of wealth. rich man discovers open doors that lead to comfort pleasures known to few, and in them he takes his What use is heaven to him? Of what value is a li following Christ? He already has all things suff for this life. Every day that follows day, the tantal mistresses, capricious as they are, woo him and wooed in return.

But there is heaven too. It is within the sight of who believes in Jesus Christ. Therefore, follow, obey. Lose your life in Jesus Christ and keep it, it, and find it eternally. Amen.

Church uilds for ıe Future

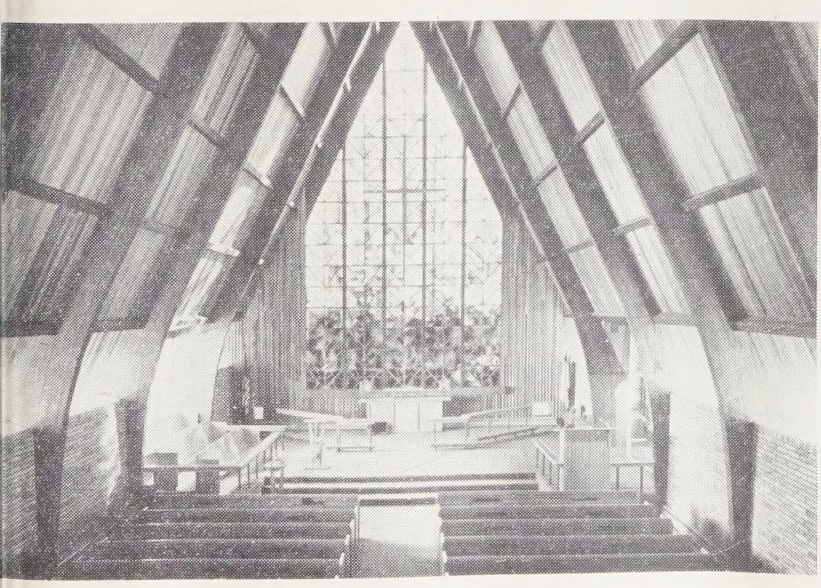
Reidar Daehlin
President, Rocky Mountain District

Paul's Lutheran Congregation of Cutbank, Mon-, was organized in 1930 by the Rev. Earl Soiland. work was continued by Pastors Douglas Jacobson R. E. Ylvisaker. Pastor Orin Thompson came to congregation in 1947. In the course of these minis- the congregation grew steadily until in 1953 it crowded its facilities to the point of making it neces- to think seriously about a new plant.

With a confirmed membership of 223, the little white rch's normal seating capacity of 110 was overflow- every Sunday, the Sunday school was overcrowded, further growth was seriously impaired for lack of m. So pastor and people began to talk and plan. ey decided that to serve the community well an ire new plant was needed.

The first step was taken when the Wells Organization was engaged in February of 1953 and a goal of $75,000 was set for the campaign. Eighty thousand dollars was subscribed over a three-year period, almost all of which has now come in to help pay for the new building.

The interest and willingness shown by the people in this first step encouraged the congregation and its board to take the whole step immediately instead of piecemeal, at an estimated cost of $140,000. The Building Committee was elected in March, 1953, and Mr. Knute Haugsjaa of the architectural firm of McIver, Hess, and Haugsjaa was engaged to draw plans.



Today, visitors driving through the city on US highway No. 2 can see the results of the congregation's farsightedness, courage, willingness, and faith. The whole plant forms a quadrangle around an open court, with the sanctuary forming one side of the square and the parish educational facilities the other three. The roof rises high and sharp. There are no windows on the sides, but the entire chancel wall is in stained glass of deep blue-green hue, lightening in shade as it rises. Indirect lighting runs along the two sides of the nave. A basement runs along the length of the church and a little around the corner in the back.

The cost of construction was just under $148,000, with the Sunday school section only partially completed. Kitchen and basement rooms have been finished by the

(Continued on page 912)

Hectic But Hallowed . . .

A Senior Looks at Luther Seminary

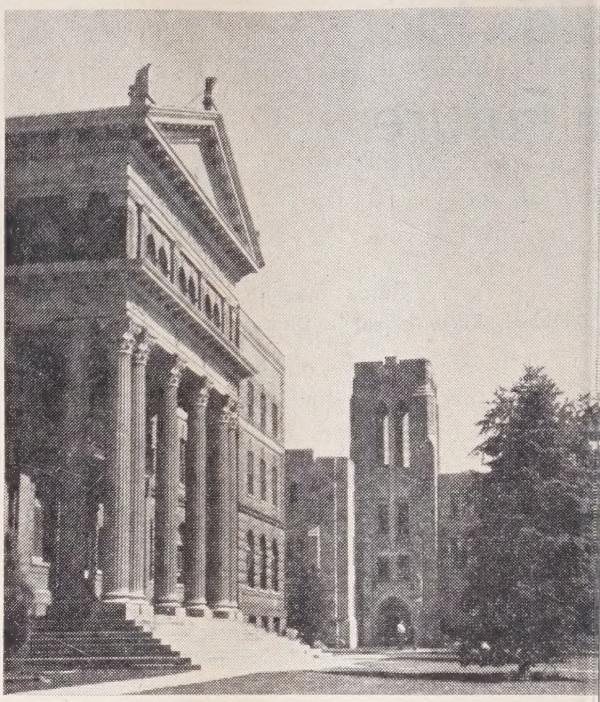
Dear Ole:

This is one of the first times since I arrived back at the Seminary that I've had a chance to catch my breath —and to attack the stack of letters that are waiting to be answered. Since your letter was one of the first I received, it will be one of the first to be answered.

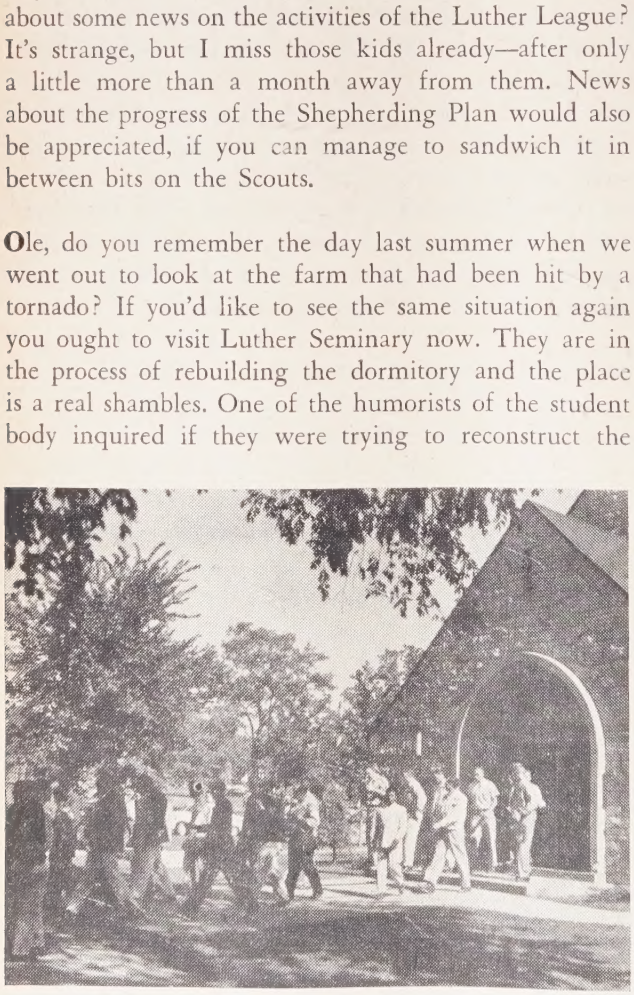
Life at Luther Seminary tends to be a bit hectic and already it's clear that the process of adjusting to the "student's way of life" after a year of internship won't be easy.

By now, everything should really be rolling back at First Lutheran. I'll be waiting to hear from you on the number of children enrolled in Sunday school this year. From the sound of your letter one would think that the only thing that mattered back there was the Boy Scout Troop and your work with them. How about some news on the activities of the Luther League? It's strange, but I miss those kids already—after only a little more than a month away from them. News about the progress of the Shepherding Plan would also be appreciated, if you can manage to sandwich it in between bits on the Scouts.

Ole, do you remember the day last summer when we went out to look at the farm that had been hit by a tornado? If you'd like to see the same situation again you ought to visit Luther Seminary now. They are in the process of rebuilding the dormitory and the place is a real shambles. One of the humorists of the student body inquired if they were trying to reconstruct the catacombs of Rome here in St. Paul. Dr. Rogness, president of the Seminary, apologized for the cond of the dormitory building at the opening service, he mentioned that the scientists of our time warned us that since we now have the H-bomb, should be prepared to live in rubble!



The campus of Luther Theological Seminary—the peaceful a phere is deceiving. Behind the scenes, building goes on.



Sem students leave St. Anthony Park Lutheran Church after morning chapel services. There is no room on the campus large enough to accommodate the entire student body.

Many interesting situations have arisen out of dormitory reconstruction program. Some of the dents are crowded together in the few rooms that available, but these poor fellows have to keep clothes and books in their cars. One student, wh living in the dorm, told me that a piece of plaster on his head while he was translating his Greek as ment!

But of all the men who have troubles, the one be most pitied are the twenty who are living in dormitory at Breck School. Breck is an Episcopal tary academy a couple of blocks from Luther, and Sem students staying there go to bed at 10:00 (Who ever heard of a Seminary student going to at that hour?), when the lights go out. To increase burden that these gentlemen must bear, they are r awakened at 6:30 A.M. to reveille played on an ou tune bugle!

Even the students who are married and living s

This is a dormitory?

where in the Twin Cities are suffering to some extent on account of the reconstruction program. The coffee shop is barricaded by a pile of sand and a stack of two-by-fours. It's a sorry group of Scandinavian seminary students who have to endure an entire morning of classes without a cup of coffee! The problem has been partially solved by the appearance of an enterprising local capitalist who has set up a private coffee shop on the lawn, using a table improvised from sawhorses and planks. He does a land office business immediately after the daily chapel period.

This year, the chapel services are being held in St. Anthony Park Lutheran Church—across the street from the classroom buildings. This is necessary because, hard as it may be to believe, the enrollment at the Seminary is now so large that there is no one room on the campus spacious enough to accommodate the entire student body. The short walks to the church in the middle of the mornings are pleasant now that the weather is nice, but none of us is looking forward to the trip next winter in the midst of a St. Paul snowstorm!

Coffee hour is held on the lawn, now that the coffee shop is barricaded by a pile of sand and a stack of two-by-fours.

But it isn't all bad or inconvenient here at the Seminary. The professors and the classes are just as interesting and inspiring now as they were during the first two years that I was here. I'll write more detailed information about these things later.

Another thing that has been impressive and re-assuring—and it's something that balances all the temporary difficulties that are encountered here—is the joy of worshiping with 350 other seminarians each morning at the chapel services. Here is a time when a real "oneness of spirit" can be felt. All of the men at the Seminary are here for just one purpose—to prepare themselves for work in God's Church. What they are doing and studying is important. The future of the Church depends to some degree on the success of their years here at Luther Seminary.

If you could hear all 350 of them singing a hymn, confessing the Creed, or praying the Lord's Prayer together, you would be as thrilled as I have been. When 350 male voices sing a hymn, there's power there—the kind that is able to move the rafters a little. When 350 men confess the Apostles' Creed together, there's power there—the kind that straightens your back. When 350 hearts pray our Lord's Prayer together, there's power there—the kind that bends your knee. On the basis of these men, their attitudes and faith, the future of the Church looks good.

Greet your wife and give my best regards to all my friends there.

SAM SEMINARIAN

PRELIMINARY SCHOOL AND COLLEGE ENROLLMENTS

As of September 19

Luther Seminary, St. Paul	442
Augustana College	947
Concordia College	1333
Luther College	1031
St. Olaf College	1697
Pacific Lutheran College	1039
Waldorf College	284
Augustana Academy	188
Camrose Lutheran College	142
Dakota Lutheran Academy	108
Lutheran Collegiate Bible Institute	138

NOTE: These are not final enrollment figures. They will appear later on the "Schools and Colleges" page of the HERALD.

Your Church Paper

Comes October, and every parish pastor in the ELC receives a packet of material, a letter from the Circulation Department, and a letter from the editor of Lutheran Herald. They all point to the same fact, namely, that Church Paper Month has come again. From the point of view of the pastor, the question which October answers is how many of the families of his parish are going to avail themselves of the opportunity of having a message from the Church come into their homes each week, bringing information, inspiration, opinion, and vision of the Kingdom.

For us at Augsburg Publishing House—whether the editor and the members of his staff or the Circulation Department—October is the month we go on trial before our peers—the pastors and members of the Church whose servants we are. It is true that the editor receives a few hundred letters a year telling him both the failings and strengths of the church paper. It is also true that the Circulation Department hears from its constituency regularly, particularly when something is wrong. Nevertheless, the readers of Lutheran Herald pass their most emphatic judgment upon us when they severally decide to renew or not to renew.

The techniques of the Lutheran Herald Campaign are not the editor's concern; those details are in more competent hands than his. There is, however, one aspect of our circulation which does concern us intimately. That is the sad fact that too many people fail to renew. We continue to have a fine record of new subscriptions, but we lose far too many because of failure to renew. We therefore urge that all our readers, whether they are approached by the Church Paper Committee in their congregation or not, will send in their renewal during October. We don't like to lose members of our family of readers!

The Evangelical Lutheran Church faces one of its greatest years. In every area—education, missions, evangelism, congregational life—there are stirrings which presage great things among us. In addition, union negotiations are reaching their triumphant climax. This is the story Lutheran Herald will be privileged to tell during the remainder of 1955 and on through 1956. No member of The Evangelical Lutheran Church can afford to be ignorant of what is going on. The church paper is the best single available source of information.

The editor wishes to use this opportunity to express a warm thanks to all those who have supported Lutheran Herald the past year. This includes pastors and people as well as officers and officials of the Church. It is our prayer that Lutheran Herald may continue to serve the Church and the Lord of the Church faithfully.

EDITO

Names-
A SECOND

Last week's editorial space was devoted to a report o and comment on the meeting of the Joint Union Com mittee in Chicago, September 7-8. We have left to di cuss two proposed names, the probable timetable, and matter of principle.

Publication

If the recommendation of the Joint Union Committe is adopted, the publication enterprises of The Amer can Lutheran Church will operate under the name s familiar not only to us who are members of The Evan gelical Lutheran Church but generally to hundreds o thousands of users of Christian literature, music, an art: Augsburg Publishing House. Little comment o that choice is needed. Certainly, the Committee coul have recommended Wartburg Press as well, that bein the name of the publishing concern of the America Lutheran Church. However, the choice was for ou name.

Augsburg Publishing House has had a long and glo rious history. It has pioneered in a great many fields o religious publishing and does a large wholesale business in addition to serving The Evangelical Lutheran Church. Much of the reputation which this publicatio concern of our own Church has gained will thus b conserved for the new united Church.

Quite naturally, the editor of Lutheran Herald ha mixed reactions to the choice of *The Lutheran Standard* as the name of the official church periodical for th united Church. In many ways he would have bee more happy, understandably, had the choice been eithe *Lutheran Herald* or *The Lutheran Herald*. After all quite a good case could have been made out for tha choice. Not only is this the name of our official pub lication. In addition, it could be argued that this nam holds a special place in the hearts of many members o the American Lutheran Church. The official periodica of the old Iowa Synod, now a part of the America Lutheran Church, was *Lutheran Herald*.

Nevertheless, we are content with the recommenda tion of the committee that the new publication shal bear the honored name of the present official publicatio of the American Lutheran Church: *The Lutheran Standard*. This is for several reasons. In the first place it is a Scriptural and thoroughly Lutheran name. In the second place, it does happen that that name has flown from the masthead of an English-language Lu

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IE UNION

an paper for a good deal more than a century. If are not mistaken, the first English-language Lu- n publication to appear in America was named *Lutheran Standard.*

hen *The Lutheran Standard* makes its appearance he official periodical of The American Lutheran rch, its first issue will, of course, be Volume I, aber 1. It is specifically provided that this is to be ew" publication so that it is in no sense to be ed upon as a continuation of the present official odical of the American Lutheran Church.

etable

n a member of one of the union committees under- s to discuss the timetable for union, he is on thin There is a very evident swell of impatience in the tiating Churches, and any one who presumes to sel what seems like undue delay is not going to opular. The editor happens to be a member of the t Committee on Polity and Organization. Looking e negotiations from his viewpoint on this commit- he has long felt that the timetable toward which we been pointing is unrealistic. The point is that e are certain things which have to be done before union can be successfully consummated. If any of are not done, or are done poorly, it will reflect he life of the new Church for years to come. For reason, we have not been in the least bashful about ng that the sooner we get a realistic timetable, the r it will be.

ne Joint Union Committee has now set a date which it hopes that it will be possible for the new rch to begin to function. That date is *January 1,* . The hope was expressed that this schedule might nproved upon; that it might prove possible to have new Church functioning January 1, 1959.

he considerations which argue for 1960 seem to us e chiefly two. First, there are a great many things th must be done within the uniting Churches in aration for the union. These have to do with prop- institutions, missions, funds, endowments, and all est. Further, each of the Churches has certain finan- bligations to meet, some having to do with present nitments, others connected with the union itself.

condly, we find it difficult to understand how the preparatory to the union itself can be finished in a shorter period of time. The aim is to have the basic documents finished for the 1956 conventions. Whether that can be done remains to be seen. Even if it can, the other preparatory work argues the 1960 date. When matters have progressed a little further, we shall be able to go into greater detail. For the present, we are thankful that we now have a definite date to aim at. If the union can come sooner, fine. If not, the Churches will have the satisfaction of knowing that everything humanly possible is being done to make the structure as sound as possible.

World Council of Churches

Everything we have discussed above has to do with decidedly practical considerations—important but not matters of principle. One matter of principle came in for lengthy discussion at Chicago: the relation of The American Lutheran Church to the World Council of Churches.

The situation, as our readers presumably know, is that the American Lutheran Church and the United Evangelical Lutheran Church hold membership in the WCC, a membership which means a great deal to them. The Lutheran Free Church and The Evangelical Lutheran Church, on the other hand, in 1948 voted overwhelmingly against such membership. At the first meeting of the Joint Union Committee, in 1949, this matter was made a part of the continuing agenda of negotiations and has been there ever since (Augustana's contentions to the contrary notwithstanding). We have heard the issue discussed in formal meetings of the various committees numerous times over these past years.

At Chicago, the discussion was on procedure. That is to say, the merits of the case were made secondary. The problem the Joint Union Committee faces is actually more one of procedure than of principle. The Churches themselves will have to settle the matter of principle. But it is the Joint Union Committee which must come with the recommendations on the basis of which the Churches will be able to face the issue. In our opinion, this is the most serious remaining responsibility of the Joint Union Committee.

No decision was announced at Chicago. In all probability, a final decision will be made and published following the meeting of the Joint Union Committee the first days of December.

Regarding the discussion thus far, we have this to say: The Joint Union Committee has never had, and does not now have, any desire to sidestep the issue. Whatever the ultimate recommendation is, and whatever the Churches may do with that recommendation, one and all can be perfectly certain that the Joint Union Committee has arrived at its recommendation with care and prayer. But the ultimate decision must be by each negotiating Church.

"We, Your Children"

Americans in Madagascar

Dr. Norval Brink of Bismarck, N. Dak. addressing the patient hospital personnel during morning devotions at "Hopital Mission Americaine," operated by The Evangelical Lutheran C Mission at Manambaro, near Fort Dauphin, Madagascar.. Lyla Sivesind of our mission stands beside Dr. Brink to tra his message into the Malagasy language. Seated behin speaker is Rev. Norris Halvorson of Seattle, Wash. and Alene Smith of our mission. Dr. Brink was one of several me of the Lutheran Missions Tour who spoke at this gathering.

As the group of 21 ELC pastors and laymen comprising the Lutheran Missions Tour are about to return home from their globe-girdling tour of the mission fields, we have just received pictures and stories about their visit to our mission in Madagascar where the group made their longest stop.

The Rev. P. B. Stolee of our Madagascar mission has translated the speech of welcome to the visitors made by Pastor Jean Henri Raharison.

Pastor Raharison is a graduate of the Boys' School at Manantantely. He worked for about ten years as an accountant in one of the larger import and export firms in Fort Dauphin. He felt the call to become a pastor, gave up his good salary for three years of study with bare keep, and then accepted the very much lower salary of a minister of the Gospel. The church in Fort Dauphin chose him to give the welcome address to the group of American visitors to our mission. The long sentences and numerous proverbs are typical of what is considered good manners by the Malagasy.

Words of Welcome

Beloved Fathers!

Sirs, I excuse myself for standing here before you—being that according to age and rank, it does not really belong to me to bring you this greeting, for just as "the horn is junior to the ear," I am "a child that was carried by those here older than myself," my seniors who "have perfectly polished their rice," and who "had their first haircuts long before me." It would have been more fitting if one of these had been selected rather than myself to make this address of welcome. Since I have been given the part, may there be no offence.

But excuse me if what I try to bring out should seem like immature rice instead of fully ripened grain. It is not such immature things I wish to bring out, but would rather serve as a pointer to what is evident to all, namely: The hearty welcome to you all from this large assembly. I am but a messenger, but the message is from the Malagasy Lutheran Church of the District of Fort Dauphin.

We congratulate you, first of all, on your safe ar You have had no accidents on your way but hav rived as you hoped—and that is due to Jehovah great Shepherd who never slumbers nor sleeps a watches over His children. The country you left away and the road has been long, for you have ersed deep oceans and large expanses of land to here. Yet all has gone well due to the Lord's protec and now you meet face to face with us who are children. And we, your children, are glad to wel you in the name of Christ Jesus for it is due to love for Him and for us that you have made this effort to reach us. You have left behind home house and family, and work for the hardships of t over long trails here and there. For this we sinc thank and greet you.

But as we of the Malagasy Lutheran Church you as our Fathers in Christ we also hope to re a blessing from you in keeping with the well-k words of Cornelius to the Apostle Peter: We thank heartily for having come. That is why all of u now assembled in God's presence, to listen to wha Lord has commanded you to say.

Before I close I wish to quote a French pro "The horse is sleek because his master's eye has watching him." Up until now stories told and h words sent and read, moneys forwarded and rec have been the measure of our knowledge of on other. But now, in our meeting face to face, th a fulfillment and realization of the many and reports long made on paper. We believe, therefore your coming to Madagascar, and to Fort Dauphi center of the work of The Evangelical Lut Church, at this time will make us, your children

more dear to you. And this will mean greater progress in the work and life of our churches and schools, so necessary for this new day which is upon us.

Greetings and welcome once more! You and we suit each other as "maito-kitoza masa-bary." [The dry meat which falls from its peg just as the rice is ready cooked. Malagasy meals are often cooked rice and nothing else, but to be really satisfying there should be meat as well.] What you like is sweet to us. Welcome!

At Manambaro Hospital

Dr. Brink stood up, his Bible in his hand. Miss Lyla Givesind stood by his side, translating from English into Malagasy, sentence by sentence.

"I want to talk to you about the blood of Jesus Christ."

The packed waiting room of the Manambaro Hospital listened attentively. This was no everyday occasion. Even the squatting forms which spilled out from the open door like grain from a sack of rice (but browner) listened eagerly. For this man was different. This was a visitor from "an-dafy," from over the sea. True, missionaries were from over the sea too. But it is taken for granted that missionaries should be interested in the soul.

But here was a layman, a "loholona," a visitor from across the seas who was interested enough in these his brothers to have traveled halfway around the world and to stand now before the clustered Christian and heathen Malagasy, inviting their attention to the blood of Christ.

Blood. Each of the hundred-odd patients jammed into the waiting room knew about the importance of blood. The heathen knew how often the witch doctor ordered the shedding of blood of goats or cattle to cure sickness or pay for a sin. Each patient winced a bit at the thought of the needle drawing blood in the hospital laboratory, blood that "talked" and told the doctor what was wrong.

Blood—the blood of the Lamb, spotless. Blood—the blood of the Son of God, powerful. Blood—the blood that heals. . . .

The heathen thought about the blood and wondered. The Christians listened and knew it was true.

Dr. Brink ended the message. Malagasy voices joined in a hymn of thanksgiving. Each man thought his own thoughts. There would surely be discussions around the campfires of patients at the Hospital Guesthouse tonight . . . Heathens wondering . . . Christians explaining.

R. A. Bolstad

Unbelievable—But True

Harold B. Kildahl
Special Correspondent

It's unbelievable, really! To us who are eleven thousand miles away from home, and yet "at home," it is unbelievable. We have worshipped with the natives in their humble churches and have witnessed in a heathen village. We have shared food with the natives in their little trano (huts) where the only furniture is woven reed mats. (It wasn't easy to eat their rice and chicken from a common bowl.) We have watched a witch-doctor go through the emotional ordeal of surrendering her charms and express her desire to be a Christian.

We have visited the native burial grounds and have seen the skeleton heads of 36 oxen who were slaughtered at the burial of their owner. Scattered over the landscape we have seen many such burial places and the evidence of thousands of slaughtered oxen. We have seen the sapling trunks on which the dead was carried and the cloth strips tied to the saplings to bind the spirit of the departed lest the spirit return to the trano to plague the living. We have examined the charms of the witch doctor and have watched a native pastor at work.

We have received gifts of eggs, chickens, and turkeys from the natives, gifts that they could ill afford to give, in thanksgiving for the Gospel. We have been given goatskin caps that reek of goat's fat, trophies of this visit, representative of the goodness of the Malagasy heart. We have traveled 700 miles over dirt roads from Tananarive to Ambovombe, through mountains, rice paddies, fertile valleys, and plains. We have seen the primitive agricultural methods of the native farmer—and taken pictures by the score. It's unbelievable—but true.

But it is also true that we have seen the Church at work. It's a great church, with a great work to do. By God's grace, one day it will get done.

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It was at Ambovombe, Madagascar, on the evening of August 16, 1955, at 8:00 o'clock that we heard the bell ring for the first time. It was a beautiful tone that rang out upon the community, a tone that sounded warm and full. It thrilled the hearts of a thousand Malagasy gathered in the church of Ambovombe served by Pastor Johnson Manera, the native pastor who had prepared himself, his church, and his people for the visit of the Rayaman-dreny, the "mothers and fathers" from the United States. The church was filled to capacity, a thousand strong, as Pastor Gordon Ruud, missionary in charge of the Ambovombe Station, read the Scripture and dedicated the church bell, and announced

(Continued on page 912)

Meditations for the Family Altar

J. R. Hestene

TOWARD THE NINETEENTH SUNDAY AFTER TRINITY

The Epistle: Colossians 3:1-10

The Gospel: Luke 13:10-1

Monday, October 10
AM I DIFFERENT?
Read Colossians 3:5-10

But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth.

There is a real difference between a person who knows Christ and one who does not know Him. One is supposed to be Christ-like, and the other is naturally un-Christ-like. One has a Savior and Master and the other knows no master except himself. So from the very outset there is a difference. This difference is found in the heart, where either Christ is on the throne or He is not.

But there are differences on the outside, as well. These show themselves in how we control our temper, how we express ourselves, how we get along with other people. Where Christ is not present in the heart, He is not present in the head or the hands. When He is in the heart He also controls the thoughts, words, and deeds of that person.

This is where the difference is most noticeable. Is this where my faith draws pictures for others to see? Here is where it counts!

Let Thy difference show in me! Amen.

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Tuesday, October 11
WHAT DO I GET?
Read Matthew 10:40-42

"He who receives you receives me, and he who receives me receives him who sent me."

We live in a world where most of the things people do are for selfish reasons. They have what we call *motives*. Sometimes this business of doing things for others to gain something is called "buttering up." In other words, the deed is not done simply to be helpful and kind, but it is done in order to gain something. It is not done for its own sake but for the sake of some other goal. "I helped you out, now here's what you can do for me," is the general idea.

Jesus said His Disciples were to go out and do His work for its own sake. They should do it because they knew it was important. Those who received them would be receiving far more than they could imagine. And they would have their reward. But it was not reward they should be looking for. The Kingdom does not work that way.

How good it is to be kind and friendly for its own sake! Then we are true. This is reward enough

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Wednesday, October 12
HE CARES FOR YOU!
Read Psalms 37:25-27

I have been young, and now am old; yet I have not seen the righteous fo saken or his children begging bread.

It isn't that God puts His people i side a special pen where they enjoy H blessed favors. Yet it is still true th God does take care of His children. Mar Christians who have lived a long, lon time can look back and see how Go stepped into the situation time and aga and did something special. It is even po sible to recount little miracles that toc place when it seemed as though there w no way out of the trouble that was pre ent at the time. Yes, many people ca tell about the loving Father who nev forsakes His children.

That is why the writer of this Psal gave this testimony. He had experience the care of the Heavenly Father. An this is why we should depend on Go through thick and thin. He does n spare us from all evil but He does spa us from great evil. Those who trust i Him are safe from all that does per manent harm.

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Thursday, October 13
KEEP BUSY!
Read II Thessalonians 3:6-8

. . . Keep away from any brother who is living in idleness and not in accord with the tradition that you received from us.

There is an old saying that the devil finds things for idle hands to do. And this is true. It is not our work that gets us into trouble so much as it is our idle moments.

Paul has a word here worth our attention. "Keep away from any brother who is living in idleness." What is wrong with such a person? He is out of tune with the rest of life. One law is that we must contribute to life in order to partake of it. Another law is that if we are not busy doing something worth while we get ourselves onto wrong tracks in our thinking. Some, Paul says, are busybodies, tale-bearers, gossips, troublemakers.

There isn't enough time to waste it! There are so many good things to be done and needing our attention that we must get at them. Things done in Christ's Name are worthy and lasting.

Friday, October 14
SEEING STRAIGHT
Read Matthew 6:19-23

"The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light."

Jesus is here talking about treasure and eye sight. The price tags on treasures vary according to the way you see them. If your spiritual eye sight is very bad, then you are apt to put a high price on earthly treasure even though it may be little more than fancy junk. But when your eyes are focused so that you see straight, earthly treasure is seen for what it is and your eyes are able to see things that are worth while.

Even your eyes get adjusted when you come to the Good Physician. And when they are made sound the whole body is filled with light. That is why it is important to see straight. Christians know that sight can be misleading and that we do not always see what we think we see. Many people are fooled into believing that what they see is real when it is not real. True sight can tell the difference between the passing and the abiding.

Saturday, October 15
ALL RIGHT WITH GOD
Read Psalms 32:1-7

When I declared not my sin, my bod wasted away through my groaning a day long.

This is a good description of what i is like to be out of sorts with God. I tells what it is like to go about wit the burden of unforgiven sin. It is im possible to get rid of the burden withou asking for forgiveness.

That is why David says, "Blessed is h whose transgression is forgiven, whos sin is covered."

We know what wrong-doing betwee people will do to their friendship. I places a strain on it and sometimes break it. We also know what a burden o guilt comes to those who sin agains others. This same guilt is felt by the sin ner in the presence of God. And ther is no way to "clear the air" except t go to God, confess the sin, straighte up the wrong, and be forgiven. Ther is no feeling to be compared with tha which comes with the unburdened con science. Being all right with God is th beginning of happiness.

Here and There on the Christian Front

Edited by Raymond M. Olson

BISHOPS TOLD OF ALCOHOLISM PROBLEM

The House of Bishops of the Protestant Episcopal Church was told, when it met in Honolulu, that alcoholism is the most serious and most pressing problem in American social life. The speaker was Bishop Francis Hall of New Hampshire, as he presented the findings of a three-year church study of alcoholism. "There is no point in American life at which the redemptive force of the Church is more imperative than this field," he said.

The Rt. Rev. Edwin J. Randall, retired Suffragan Bishop of Chicago, urged the bishops to tell young people that the safest course is to leave alcoholic beverages alone altogether. "Cocktail parties are getting to be a real danger," he said. "Young people get the desire for alcoholic liquors there." He called upon the bishops themselves to be leaders in moral standards for young people.

EVANGELICALS OPPOSE RECOGNITION OF COMMUNIST CHINA

Recognition of Communist China by the United States would be "an eternal blot on our national conscience." This was the statement of Dr. Henry H. Savage, president of the National Association of Evangelicals, in a letter to President Eisenhower. He told the President that the great majority of the members of the Association held such a point of view.

He said that while the Association ordinarily does not comment on U.S. foreign policy, it did so in this instance because "several statements made in past months by prominent churchmen have appeared to represent the position of American Protestantism" as favoring China's recognition and its admission to the United Nations.

"We strongly suspect," Dr. Savage said, "that we speak for many other church people whose leaders have, we fear, spoken without consulting their constituencies." He added Evangelicals believe that if the U. S. recognized Communist China it would be "abandoning the people on the mainland who have faith that God will allow their land to be governed by people who recognize man as responsible to his Creator."

HARVEST SERVICE

RNS Photo

Dr. Edward F. Paget, Anglican Archbishop of Central Africa, preaches from a pulpit made of tractor tires at an open-air harvest festival service at Wakefield Farm in Headlans, near Salisbury, Southern Rhodesia. Farm equipment and produce played a prominent part in the unusual service. Gear wheels served as the bases of candles on an altar made of hay. Behind the altar rose a hay wall, with inlaid crosses made of dark bean hay and hung with the colorful banners of the parishes in the archdiocese. A tree stump served as a lectern, and the offering was taken in the tops of milk churns. After the service, attended by some 500 persons, sheep and produce were sold to raise funds for the parishes.

SNAKE CULTISTS

Kentucky's snake-handling religious cult, after eight years out of the public limelight, is staging a comeback with repercussions being felt throughout the state. From the mountains in the east—where the cult was born in remote hollows—to Paducah and Louisville in the west, leaders of various Holiness Churches have been quick to deny any affiliation with the snake-handling group. In the state capitol at Frankfort officials are faced with the problem of arresting violators of a law forbidding snake-handling or of letting the cultists practice at will.

There are proponents of both measures, with the "let alone" advocates having a slight edge on the basis of past experience. In the past the cultists have thrived on publicity. In 1947, when Kentucky State Police made wholesale arrests, the group grew into a small army. When the state government adopted a "hands off" policy, the cult almost died. At present, with one of the cult preachers dead from a rattlesnake bite received during a religious ceremony in Alabama, newspapers have been giving much attention to the group. As a result the numbers are growing. They claim to be members of the Holiness branch of the Church of God, but leaders of that denomination deny any connection with them.

The snake-handlers base their belief on a literal translation and application of several Biblical passages, such as John 14:12-17; James 5:5-ff; Mark 16: 15-ff; Hebrews 11:33-34. They believe the Lord will seal shut the jaws of the serpent if people believe strongly enough. They handle the snakes to demonstrate the power of the Lord to protect those who believe strongly.

MENNONITES HELP IN FLOOD CLEAN-UP

Mennonites have left the flood-battered area around Stroudsburg, Pa., after spending more than a week helping residents clear their homes of heavy mud and debris. Before they left, 163 homes had been cleared in Stroudsburg and 275 requests for their services had been answered in neighboring East Stroudsburg.

Leo Achterman, Jr., assistant chairman of the Monroe County Red Cross disaster committee, said conservative estimates indicate the Mennonites put in 12,664 man hours and 1,852 man days. He pointed out that flood victims had become very much depressed by their unfortunate circumstances and the fact that the mud seemed impossible to clear away. The assist-

OVERSEAS EPISCOPAL BISHOPS

RNS Photo

Twelve bishops of the Protestant Episcopal Church responsible for its work outside the United States are shown at the Church's 58th Triennial General Convention in Honolulu. Left to right are, seated: Bishop Efrian Salinas y Velasco of Mexico; Bishop Norman S. Binstead of the Philippines; Presiding Bishop Michael H. Yashiro of Japan; Bishop Alexander Hugo Blankingship of Cuba; Bishop Louis C. Melcher of Central Brazil; and Bishop Bravid W. Harris of Liberia. Standing: Bishop Charles Alfred Voegli of Haiti; Bishop Albert Ervine Swift of Puerto Rico; Bishop Harry S. Kennedy of Honolulu; Bishop Egmont M. Krischke of Southwestern Brazil; Bishop Reginald Heber Gooden of Panama; and Bishop William J. Gordon, Jr. of Alaska.

ance from the Mennonites boosted their morale immeasurably.

Over the Labor Day weekend, the Mennonites were joined by other groups. Methodist, Presbyterian, and Quaker young people also donned work clothes for the three-day period. A group of 50 Brethren youth organized a two-week work camp to help in the clean-up operations.

URGES USE OF CATHOLIC LAYMEN

The Roman Catholic Church ought to make wider use of its laymen. This was the note sounded at the national Catholic social action conference by Auxiliary Bishop Floyd Begin of Cleveland. "We have a tremendous source of zeal, talent, and ability to influence the world and to convert our generation which we haven't even touched," Bishop Begin said. "The sooner we are willing to entrust serious religious and social duties to laymen, the sooner will we accomplish the will of God in society."

"It never will—it can't really—be done by priests alone. Christ never intended His Church to be a 'priest Church.' Every single man and woman in it has an active part to play, an apostolic mission. The priest's duty is to train apostles for this mission," he continued. "There is no question that priests are busy, but I have discovered from practical experience we have neglected the talents of laymen. I wonder whether this i a reaction against Protestantism wh laymen completely run the Chu hire the pastor and fire him. Our action to this seems to be 'let layman sit in the pew and liste and pay.' "

WORTHY OF NOTE . . .

A Bible Land Tourist Bureau, es lished by members of the Arab theran Church in Jerusalem, has nounced its services as available travelers who come to the Holy La A part of the refugee group, they lieve they can serve the member Lutheran Churches who come f other lands. Reliability of guide that land is worth cultivating. . . . club for divorced persons has l organized at Piedmont Presbyte Church in Portland, Oregon. It is to include widows and widowers. present the group numbers 100. A proposal to liberalize the marr and divorce canons of the Prote Episcopal Church slightly was feated by the House of Bishops w it met in Honolulu.

PROTEST IN MANILA

RNS Photo

This photo shows some of the 10,000 persons, chiefly Protestants, who marche Malacanan Palace in Manila to protest as unconstitutional a recent government auth rizing religious instruction during school hours. The rally was held under the aus of the "Spirit of 1896," a civic organization dedicated to keeping alive the prin which animated the revolt against Spain. The protesters said that the govern order would mean "clerical domination of public schools" and would divide the pe Previously, religious instruction was permitted only before or after the regular s session. President Ramon Magsaysay promised the marchers that the constitutio of the order would be resolved soon.

-Million-Dollar Scholarship Fund Set up

Benjamin Fine
Special From the New York Times
(Used with permission of Minneapolis Tribune)

e largest college scholarship pro-
m in the history of American edu-
ion has been established.

nitial grants of 20 million dollars
m the Ford foundation and $500,-
) from the Carnegie Corporation
e started this nationwide program.
Business and industry have been in-
ed to join in the project.

The Sears Roebuck foundation has
led $600,000 and Time, Inc., $30,-
. Other groups are planning to
tribute.

A new organization has been formed
operate the program. Known as the
tional Merit Scholarship Corpora-
n, it will be an independent agency.

Details of the program were an-
unced Tuesday in Chicago and
ew York. Educators called it
reath-taking" in scope and vision.

Described as the largest single grant
er made for scholarship purposes,
e Ford foundation's sum is the sec-
d largest the foundation has pro-
led for educational purposes. Ear-
r this year it gave 50 million dol-
s to raise college teachers' salaries.

For some years informed laymen
d educators have been concerned
er the growing cost of a college
ucation. Reports showed that much
ent is wasted each year because
any gifted high school graduates
d it economically impossible to go
to college.

The sponsors hope the scholarship
ogram will stimulate business and
dustry to increase their support of
gher education. One significant fea-
re is that the college, itself, will get
rt of the scholarship award.

Another feature will be an annual
tionwide search for talent in the
gh schools. The program is de-
gned to locate gifted young men
d women and make it possible for
em to go to college.

lection of the winners will involve
scholarship competition in which all of the 25,000 high schools in the country—public and private—will participate.

The funds, according to Dr. John M. Stalnaker, president, and Laird Bell,* chairman of the board of the National Merit Scholarship Corporation, will be ear-marked in these ways:

(1) Ten million dollars, to be spent at the rate of a million a year, for four-year National Merit scholarships. The awards will go to high school students who, through aptitude testing and other means, are adjudged most capable of benefiting from a college education.

(2) Eight million dollars, to be used through a 10-year period to match contributions received from corporations and other donors for additional scholarships. The scholarships awarded with matching funds will be known only as the National Merit scholarships. Those created by other contributions will be identified with the sponsor's name.

(3) Two and one-half million dollars, to be allocated to cover the costs of administration for a 10-year period and to cover the cost of developing and operating a nation-wide selection program.

Each scholarship granted will carry an annual supplemental "cost of education" grant to the colleges and universities selected by the scholarship winners. The size of the college grant will equal the tuition, except that tuition plus the grant cannot exceed $1,500 annually.

In tax-supported colleges, where it is not always possible for the institution to accept private funds for general use, the grant-in-aid will be used only for scholarship assistance.

The average four-year scholarship will amount to about $6,000. For the first year, approximately 350 will be awarded. The number will increase annually as more funds from foundations or businesses are made available.

"We would like to have at least 4,000 students in the scholarship program," said Stalnaker. "I realize that this would cost over 20 million dollars a year—but it would be money well spent."

Within the next two weeks, and every fall in the years ahead, the nation's secondary schools will be invited to nominate promising candidates to compete for the four-year scholarships.

All entrants will take a screening test; the most promising in each state will then take the supervised scholastic aptitude test of the college entrance examination board.

Thereafter, the highest scorers in each state will be asked to send additional information on school records together with recommendations and biographical sketches.

*Bell retired in June as chairman of the trustees of Carleton College at Northfield, Minn.

WALDORF COLLEGE NOTES 13 PER CENT ENROLLMENT INCREASE

At Waldorf College, Registrar Robert Bungum reports enrollment records have been broken for the second straight year. There are 283 students currently enrolled at Waldorf as compared with 250 last year. This represents a 13.2 per cent increase. Waldorf has shown over a 40 percent increase in two years.

The third floor of Tillie Rasmusson Hall, a new dormitory for women, is now completed and occupied. First and second floors will be completed by October first. 34 girls are now temporarily housed in the College gym.

President Sidney A. Rand announces that the college administration has made a decision not to offer classes in the High School department during the 1955-56 school year, due to the small enrollment in grades 11 and 12. Last year there were 12 high school students enrolled at Waldorf.

A Church Builds

(Continued from page 901)

congregation. Building began in May of 1954 and the church was used for the first time on the second Sunday in January, 1955. Dedication Sunday was the 12th of June this year. In the meantime a fine parsonage has also been built a few blocks up the hill from the church.

The program represents over $1,000 per giving unit for the entire congregation, and without the kind of leadership the congregation has enjoyed within its own ranks and a general willingness on the part of its people, it would likely not have been realized. But both pastor and people rejoice over what the church can do with its new plant. Since the first of the year Sunday attendance at worship has doubled and the Sunday school has grown by one third in six months. By the end of this year it is estimated that the debt of the congregation will have been reduced to $60,000. God still does great things through His people.

Unbelievable — But True

(Continued from page 907)

that the bell was the gift of the Brotherhood of California District of The Evangelical Luthe Church.

It was a joyous occasion. The Malagasy sang t hymns with fervor and deepness of faith. They sponded to the visiting pastors and laymen with eag stretched-out hands of welcome and greeting, through their pastor they asked us to bring to the m bers of The Evangelical Lutheran Church the as ance of thanks, the assurance of prayers, the assura of oneness in the faith, and the assurance of the Ch tian hope that they would greet us and all who ar home in the eternal realm of love and light.

We heard the bell ring, and within our hearts offered thanks to God for such a gift that brough Ambovombe the concrete evidence of the unity of faith.

Within the E.L.C.

PERSONS

The Rev. G. O. Halverson has resigned as pastor of Our Savior's Church, Eau Claire, Wis., and has accepted a call to Park View Church, Chicago, Ill.

For the Rev. and Mrs. Constantine E. Nestande, his parish, Lake Nokomis Church, Minneapolis, Minn., held open house Sunday afternoon, Sept. 18, to mark the 25th anniversary of their wedding and his ordination and the 10th anniversary of the beginning of his present pastorate.

Installations: On Sept. 11th the Rev. Obed L. Vold, formerly of Vancouver, Wash., was installed as pastor of Hope Church, Tacoma, Wash., and the Rev. Lloyd Svendsbye was installed as assistant pastor of Our Saviour's Church, Minneapolis, Minn. A week later the Rev. Leonard Hultgren, former pastor of Grace Church, San Francisco, Calif., was installed as pastor of Emmanuel Church, Tacoma, Wash.

The Rev. Luther O. Watness, Deer Park, Wash., has accepted a call to St. Luke's Church, Portland, Oregon.

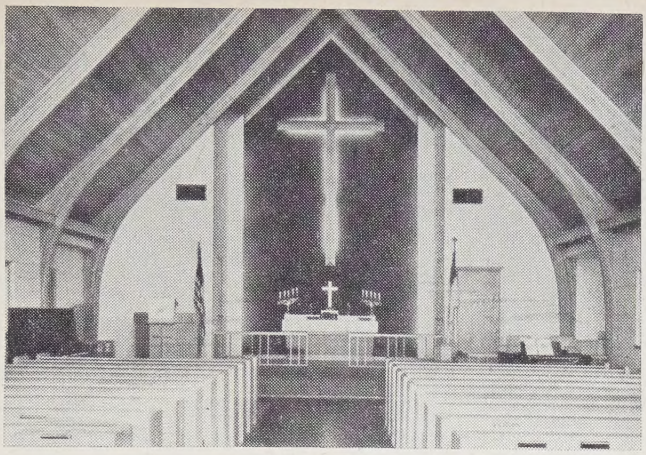
The Rev. Robert W. Lutnes was installed on Sept. 25th as the first pastor of the new student congregation at Pacific Lutheran College, Parkland, Wash. Representatives of the three church bodies supporting the college -Augustana, ALC, and ELC—participated in the ceremony.

Dr. Fredrik A. Schiotz, president of The Evangelical Lutheran Church, dedicated the new Trinity Church, Fort Worth, Texas, Sept. 18th, and preached Sept. 25th at the 75th anniversary service of Fron Church, Starbuck, Minn. Three days later he addressed the North Dakota Pastoral Conference, meeting at Grand Forks. His program for October includes the following appointments: the 90th anniversary of First Lutheran Chu Eau Claire, Wis., on the 2nd; the tenary of Bethel Church, Madi Wis., on the 9th; the fifth anniver of Our Redeemer's Church, La Cro Wis., on the 13th; the 45th anniver of the Lyster-Modena parish, Nel Wis., on the 16th; the 75th anni sary of Bethlehem Church, Morris, on the 23rd; Reformation fest sponsored by the Brooklyn Luth

NEW CHURCH AT HOLMEN, WIS.

Holmen Lutheran Church, Holmen, Wisconsin, pictured above, was dedicated Septen 18. It replaces a structure destroyed by fire in 1953. Interim pastor of the Holmen p is the Rev. Arthur Erickson.

BETHANY CHURCH, GRANTSBURG, WIS.



ed is the interior of Bethany Church, Grantsburg, Wisconsin, the Rev. Tenner son Jr., pastor. As reported earlier, this church building was dedicated July 24.

cil on the 30th; and a meeting e Atlantic Circuit Pastoral Con- ce on the 31st.

RICTS

gene, Oregon. Severson Memo- Association, which operates the eran Sunset Home in this city, purchased the Park Manor con- cent home, also in Eugene. The is eventually to move the Sunset e to the new location. The Rev. . Gabrielsen is superintendent of Home.

UTHERAN CHURCHMEN'S CONFERENCE

Lutheran Churchmen's Confer- will be held on November 4-6 at ıg Mill Inn, Mitchell, Indiana. is the 15th biennial conference sored by the American Federation utheran Brotherhoods. Please send reservation, together with a for $10.00 to cover room reser- n and registration fee, to Miss evieve Stivers, American Federa- of Lutheran Brotherhoods, 608 Ave. So., Minneapolis 2, Minn.

TUARIES

Mrs. H. G. Magelssen

rs. Lizzie Davidson Magelssen, e husband, the Rev. Hans Gyn- Magelssen, died in 1942, passed Sept. 1 at Lowell, Ohio. Funeral es were held Sept. 5 at First Lu- n Church, Decorah, Iowa, burial g place at Highland Prairie, Min- a. Mrs. Magelssen was born at Run Creek, Wis., but moved early in life with her parents to Decorah. In 1889 she married the Rev. H. G. Magelssen, then pastor at Red Wing, Minn. While living in Red Wing she taught business courses at Lutheran Ladies Seminary. She later lived at La Crosse, Wis., Decorah, Iowa, Sutton's Bay, Mich., and Ossian, Iowa. She is survived by one son, three daughters, five grandsons, and two sisters.

The Rev. A. J. Gravdal

The Rev. A. J. Gravdal, retired pastor who lived at Choteau, Montana, died Sept. 4th in his 74th year. Born in Trondheim, Norway, April 14, 1882, Mr. Gravdal came to USA in 1898. After attending St. Olaf College he matriculated at the United Church Seminary, graduating in 1913. He served the following pastorates: Stephen, Minn., 1913-15; Circle, Mont., 1915-22; Newport, Wash., 1922-23; Absarokee, Mont., 1923-27; Milnor, N. Dak., 1927-47. Among his survivors are his wife, nee Nina Eggen, and two sons: the Rev. A. Bernard Gravdal, Choteau, Mont., and the Rev. Marcus Gravdal, Eau Claire, Wis.

Mrs. O. Guldseth

Mrs. Lisa Larssen Guldseth, widow of the Rev. Olaf Guldseth, who died in 1953, passed away Sept. 10, in her 95th year. Funeral services were held Sept. 14th at Bethel Church, Minneapolis, Pastors A. C. Lehman and Thomas I. Lee officiating. Mrs. Guldseth was born March 22, 1861 at Eker, Norway. In 1888 she married Olaf Guldseth, then a candidate of theology, and went with him to America, where he was ordained the same year. Pastor Guldseth served parishes at Eleva, Wis., Chicago, Ill., De Forest, Wis., and Park River, N. Dak.; later he served as Home Mission secretary and for 23 years as Book Mission secretary. Mrs. Guldseth is survived by three daughters and four sons, of whom Bernhard is pastor at Ashby, Minn., and Gustav, medical missionary in Tanganyika. Esther one of the daughters, is the wife of the Rev. J. Hoifjeld, Orlando, Calif. Surviving her are also 23 grandchildren and 18 great-grandchildren.

ANNOUNCEMENTS

Pelican Valley Circuit WMF will meet Oct. 4th at South Immanuel Church, Rothsay, Minn.

Max Circuit WMF will meet Oct. 5th at Max, N. Dak.

Blue Earth Circuit WMF will meet Oct. 4th at Frost, Minn. Speakers: Mrs. Peter Fossum, Miss Lydia Hanson, Herman Muus.

Madison Circuit WMF will meet Oct. 11th at Flandreau, S. Dak. Speaker: Mrs. Sigurd Larson.

Story City Circuit WMF will meet Oct. 4th at Faith Church, Calamus, Iowa.

Sisseton Circuit WMF will meet Oct. 5th at Claire City, S. Dak. Speaker: Missionary Sigurd Larson.

The Eighth Rural Conference will be held Oct. 18th at Concordia College, Moorhead, Minn.

Yankton Circuit WMF at Meldahl Church, Irene, S. Dak., Oct. 13.

Windom Circuit WMF at Windom Church, Windom, Minn., Oct. 5, the Lakefield WMF entertaining. Speakers: Dr. J. L. Knutson, president of Concordia College, and Miss Lydia Hanson.

PASTORS' ADDRESSES

Below are the changes of address for ELC pastors since the last published list which appeared in the August 16 issue of LUTHERAN HERALD.

Maintaining current address lists for the nearly 2,000 ordained pastors of The Evangelical Lutheran Church is a gigantic task which requires the cooperation of each pastor.

Master lists of both pastors and congregations are on file in the Office of the General Secretary, 422 S. 5th St., Minneapolis 15, Minn. As a safeguard against error, these records are not changed without verification from the pastor involved. Hence it will save everyone time if pastors, whether serving congregations, retired, or in other

work, will as soon as possible advise the Office of the General Secretary of any change in address, indicating also the congregations involved or what other service is to be performed and effective dates. The Office of the General Secretary has a regularly established system for relaying these changes to the other offices at headquarters, to Augsburg Publishing House, and to LUTHERAN HERALD. Therefore, pastors need send only one notice—but send it to The Office of the General Secretary.

L. S. Gjerde, Beltrami, Minn. 7-17-55
Gordon I. Hope, 10923 94th St., Edmonton, Alta., Can. 10-1-55
A. M. Karlstad, 421 Molimo Dr., San Francisco 27, Calif. 7-25-55
M. C. Austinson, 612 N. Randall Ave., Janesville, Wis. 8-12-55
John Bowman, 1529 Yoshihama, Yugawara Machi, Kanagawa-Ken, Japan 8-1-55
P. M. Bratlie, 615 E. Channing, Fergus Falls, Minn. 8-11-55
L. James Brooks, Max, N. Dak. 8-7-55
Earle Duame, Bottineau, N. Dak. 6-1-55
Harold K. Emerson, 7867 AU-Qm. Depot, APO 216, New York, N. Y. 8-4-55
G. R. Estrem, 1606 8th Ave. S., Fargo, N. D. 9-6-55
Gaylerd Falde, 4270 W. 6th St., Los Angeles 5, Calif. 8-1-55
Arland Fiske, 2357 Como Ave., St. Paul, Minn. (Temp.) 9-1-55
Gaylen Gilbertson, 78-2 Chome, Torisu Cho, Minami-Ku, Nagoya, Japan 8-12-55
John Hopp, Box 246, Bothell, Wash. 7-20-55
S. T. Jacobson, 401 Hodge Hall, Princeton Seminary, Princeton, N. J. 9-15-55
Ed. Johnshoy, Nielsville, Minn. 8-1-55
M. L. Knutson, 4270 W. 6th St., Los Angeles 5, Calif. 8-1-55
Arne Kvaalen, 1010 13th St. S., Fargo, N. Dak. 9-1-55
L. E. McFarlane, Weldon, Sask., Can., 9-1-55
Glenn Midthun, 755 Serrano, San Luis Obispo, Calif. 9-1-55
G. O. Mona, 3633 Bloomington Ave., Minneapolis 7, Minn. 8-4-55
G. E. Morstad, 148 Bogert Ave., Pearl River, N. Y. 8-7-55
L. A. B. Nelson, V. A. Hospital, Sioux Falls, S. Dak. 9-1-55
O. John Nesheim, 433 W. Maple St., Viroqua, Wis. 9-1-55
Carl J. Nolstad, 505 E. Missouri Ave., Phoenix, Ariz.
W. H. Nordby, 345 Reed St., Covina, Calif. 8-31-55
James R. Peterson, Holt, Minn. 9-1-55
Ralph Rusley, Ellendale, N. Dak., 9-10-55
O. M. Skindrud, 120 Cottage St., Sparta, Wis. 10-1-55
William A. Smith, 1335 Keston, St. Paul, Minn.
Richard W. Solberg, Bruemmerstrasse 12, Berlin-Dahlem, Germany 8-11-55
Irvin A. Suby, 612 N. Randall Ave., Janesville, Wis. 8-12-55
J. Tanner, c/o Waldorf College, Forest City, Iowa 8-15-55
S. Theo. Thompson, R. 3, Northfield, Minn. 9-1-55
Einar Unseth, No. 853 Karuizawa, Nagauo-Ken, Japan 8-1-55
Grant Gard, OMS, P. O. Box 1544, Lackland AFB, San Antonio, Tex.
Walter I. Aamoth, Spring Grove, Minn. 9-1-55
Kermit Forde, St. Maries, Idaho 8-1-55
D. B. Gilbertson, Conrad, Mont. 10-15-55
Marcus Gravdal, 520 3rd Ave., Eau Claire, Wis. 8-15-55
Hector Gunderson, 4032 Monona Drive, Madison 4, Wis. 8-22-55
Louis Hagen, 2205 Jackson St., Sioux City, Iowa
Russell Halaas, 830 Gerald, Missoula, Mont. 9-18-55
H. B. Hanson, 711 Summit, Northfield, Minn.
E. G. Heide, Office of the Chaplain, Kirtland AFB, New Mexico 6-1-55
Robt. L. Henriksen, Kadoka, S. Dak. 8-14-55
Robt. R. Martenson, Poli via Douala, Cameroun Francais, Africa 8-24-55
Clifford H. Nelson, Appleton, Minn. 10-1-55
L. T. Runestad, 1644 S. 11th Ave., Maywood, Ill. 8-28-55
D. J. Simons, Bricelyn, Minn. 10-1-55
Verlyn O. Smith, Augustana College, Sioux Falls, S. Dak. 9-1-55
James R. Sonnenberg, Hoople, N. Dak. 8-16-55
Johan Thorson, 805 Augusta Ave., [illegible]mar, Minn. 7-1-55
Einar D. Unseth, 77 Kamiashiara, Shizuoka City, Shizuoka-Ken, Japan
P. O. Wee, 913 High St., Madison, [illegible]
Harold Aasland, 42-4 Chome, Denen Ota-Ku, Tokyo, Japan 8-30-55
Neil T. Eckstein, 320 N. Prairie, Stoughton, Wis. 9-1-55
Harold N. Eimon, 35 Komagome, [illegible] Cho, Bunkyo-Ku, Tokyo, Japan 8-30-[illegible]
S. Philip Froiland, Hq. 237th Engr., APO 225, New York, N. Y.
M. T. Gilbertson, 235 E. 49th St., York 17, N. Y. 9-1-55
Martin Gulhaugen, Nashua, Mont.
Stanley Klemesrud, 1-356 Nagori, Hamamatsu City, Shizuoka Ken, Japan 30-55
Philip Luttio, 84-6 Aza Horisaki, City, Aichi Ken, Japan 8-30-55
John E. Midtling, Mt. Sterling, W[illegible] 1-55
Ralph H. Moe, Staff, LST Div. [illegible] FPO, San Francisco, Calif.
O. V. Smeby, 515 W. Quinto St., Barbara, Calif. 9-15-55
C. A. Stormo, 3012 Columbus Ave., neapolis 7, Minn. 9-1-55
R. C. Teigen, 15 Harris Road, Pri[illegible] N. J. 8-29-55

(To be com[illegible]

PARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

42 acre farm, northeastern Iowa, 30 acres tillable, balance timber and pasture. Good soil. 6 room house, chicken house, granary, pump house, REA, apple orchard. Close to ELC church; on mail, milk and school bus route, gravel road. Immediate possession. 432-1A

120 acre farm, 100 acres tillable, northeastern Iowa. Good house, furnace, running water, good granary, hog shed, chicken house, barn, silo. Gravel road, 40 rods to school. Close to ELC church. REA. Mail route by farm. 10 mi. north of Decorah. 432-2A

120 acre modern farm, southern Minnesota. 8 room house, electricity, water to all buildings. Good roads, school bus route. ELC church. Widow selling. Immediate possession. 432-3A

81 acre dairy farm, Goodhue Co., Minnesota. Modern barn and house, 2 silos. Nearly all tillable, rich black soil. 5 mi. from town, 1 mi. to church, cheese factory, on county highway. 432-4A

20 acre farm, all under cultivation, Rice Co., Minnesota. 5 room house, small barn, large chicken house. Would make ideal chicken farm. Located 1 mi. from town, near ELC church, public schools. Price—$7,000. 432-5A

120 acre farm, Waushara Co., Wis. Good buildings. Trout stream runs side of farm. Near Lutheran church schools with transportation.

Businesses

General dry goods store, north Washington. Inventory approx. $20,000 er wishes to retire. Fine Lutheran c nity, ELC church.

Neat, clean, long established ha store, northern Minnesota. First time for sale. Good location, live town. E resort area. Stock and fixtures will ru to $13,000. May rent or buy building ment up. Lutheran church.

Recent retirement offers a splendid tunity for establishing a machine and shop in Oregon agriculture commu approx. 5,000 pop. Good schools, L churches. Write for details.

Only store in small western W village. New building attached to 5 room house. Ideal for semi-retiren sideline business. ELC church in vi

WANTED TO BUY

80 to 200 acre dairy farm wan Minnesota or Wisconsin. Send detail

Lutheran pastor soon to retire w

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

all home or home with rentable rooms, in or near Albert Lea or ing, Minnesota. 432-12B

FOR RENT

acre farm with personal property for Buffalo Co., Wisconsin. Good heavy black top road, 1 mi. to town, school C church. School bus by door. Possesovember 1st. 432-13A

ge bedroom for 2 Lutheran girls. No g or drinking. Good south Minnelocation. Near 38th Street bus line. r month. Breakfast can be arranged 432-14B

n-mate wanted, between ages 20-28, to very nice apartment with 2 other Near loop. Minneapolis. 432-15B

e for rent in large building, suitable e repair shop, radio or TV repair r small manufacturer's firm. City of 2 Lutheran churches; western Wis- 432-16C

POSITIONS WANTED

ical nurse wants bedridden patients south Minneapolis home. 25 years' ace. 432-17D

g man, 30, desires permanent church rch related work. B.A. in sociology, at Luther Seminary. Wife is an L.B.I. te. Family of 2 pre-school boys. 432-18E

pastor, 60, good health, desires poas assistant in hospital or home visitaork in city church. Many years' experiPrefer West Coast. 432-19E

HELP WANTED

stian woman, Scandinavian Lutheran ed, wanted as housekeeper for couple. ome in small Central Iowa town. Good 432-20F

dle-aged housekeeper wanted to live istian home and care for small child. is working. Suburb of Los Angeles, nia. Salary open. 432-21F

sekeeper wanted on modern farm in southern Minnesota. No objection or two children. 432-22F

ded Immediately: Cook, assistant house- and farm laborer at ELC children's in southeastern South Dakota. Will er couple for cook and laborer. Caring to 20 school age children. Fair salary, maintenance. Annual vacation, sick health insurance plan. Permanent emnt possible. 432-23G

ng married man with not more than dren wanted by March 1, 1956 to e farm for wages or on percentage Must have experience. Modern 5 room 50-50 on poultry and eggs. Lutheran unity, south central Minn. 432-24G

istian man, pensioner, who desires a wanted to be companion and chauf- or handicapped man, in small central town. Lutheran preferred. 432-25G

portunity for Lutheran attorney in town 00. Only one attorney in town. Strong an community, southern Minnesota. 432-26G

tor wanted in western Wisconsin town 00 pop. Lutheran community. 432-27G

istered Pharmacist, 35 or younger, d to work in drug store in west Necity of 15,000. Excellent schools, thrivbung ELC congregation. Salary $100 to start. Living facilities available. tunity for advancement. 432-28G

BUY THROUGH YOUR CHURCH GROUP

This is Joyous Tidings Assortment No. XB10, just one of the many fine items that may be bought this year from church groups using the Augsburg Christmas Sales Plan.

NOW READY . . . the colorful brochure describing the 1955 Augsburg Christmas Sales Plan—items for church organizations to sell.

Any church organization may use this Sales Plan as a money-maker for them. Greeting Cards — Stationery — Gift Wraps — Gift Books — Napkins — Enclosure Cards. Sell for Christmas and for Everyday use. Your organization will be doing a real service by providing items with a distinctive religious emphasis.

— — — — Send Today —

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Please send on approval sample boxes of card assortments, with complete information about commissions allowed, to:

Name of Organization and Church

To the Attention of

Address

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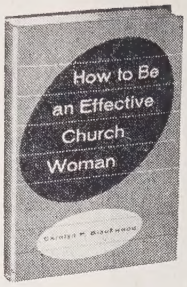
BERKELEY 8 CALIF

Guidance Through Reading . . .

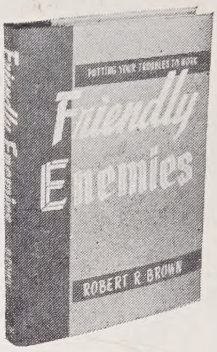


HOW TO BE AN EFFECTIVE CHURCH WOMAN

Carolyn P. Blackwood

Here is a book which is not only a valuable manual for women already active in the Church, but which also serves to inspire those who for various reasons have been withholding their talents and energy. $2.50

Code 31-2901



FRIENDLY ENEMIES

Robert R. Brown

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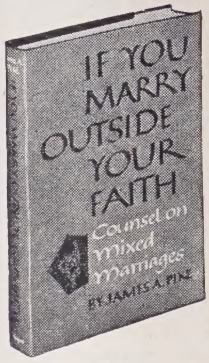

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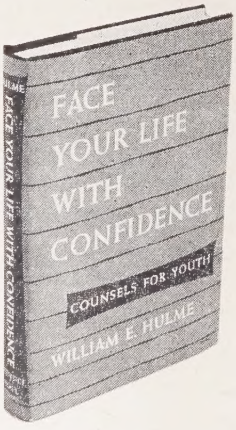

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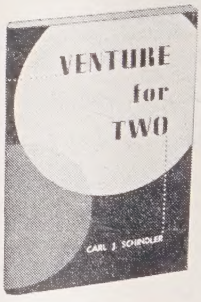

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